



Early Journal Content on JSTOR, Free to Anyone in the World

This article is one of nearly 500,000 scholarly works digitized and made freely available to everyone in the world by JSTOR.

Known as the Early Journal Content, this set of works include research articles, news, letters, and other writings published in more than 200 of the oldest leading academic journals. The works date from the mid-seventeenth to the early twentieth centuries.

We encourage people to read and share the Early Journal Content openly and to tell others that this resource exists. People may post this content online or redistribute in any way for non-commercial purposes.

Read more about Early Journal Content at <http://about.jstor.org/participate-jstor/individuals/early-journal-content>.

JSTOR is a digital library of academic journals, books, and primary source objects. JSTOR helps people discover, use, and build upon a wide range of content through a powerful research and teaching platform, and preserves this content for future generations. JSTOR is part of ITHAKA, a not-for-profit organization that also includes Ithaka S+R and Portico. For more information about JSTOR, please contact support@jstor.org.

the constitution of empires, as the feudal allegiance of those great secular princes, the bishops and abbots, cannot be dismissed as a mere sin, a species of "graft." So is the celibacy of the clergy treated as mere personal morality. Northern races have always wanted a married priesthood and have usually had it. Gregory could suppress for a few centuries what had been for a thousand years honest matrimony, but Luther was fatally to win it back. Historians have more than once suggested that there would have been no "Reformation" and no need for one had Gregory been indeed the saint our author presents instead of the prelate of whom his intimate supporter and friend, Peter Damian, said, "He ruled me like a holy Satan." The monk, Hildebrand, loved righteousness and hated iniquity, but the Pope Gregory wanted strength, and for the sake of strength, centralization at any and every cost; wanted power, and for the sake of power, money. Modern historians tend to reckon the scene at Canossa as a victory for Henry to say that Gregory's hand was forced there, as later it failed. And he died in exile.

If the Pope gets more than his share of the glory, Matilda's two husbands get scant measure. One would like to hear more of them. Even of Matilda some things are here unsaid. A hard partisan and a hard hitter; one who dealt stern justice, nor shrank from what we reckon cruelty; who took what came her way and what she took held fast; something with a man's power, a man's strength and a woman's persistency, a woman's intensity; so great among the great princes of the empire that her austere pride found its only fitting utterance in the superb formula of her choice, "Matilda, who, if she is anything, is so by the grace of God"—some such figure looms up through the darkness of the deepening centuries. It may be she was a more splendid soul than we have view of here, with more passions and whims, more terrors and lightnings—yet as presented she is a gracious and lovely presence, princely and right womanly.

The librarian of the Laurentian Library is as unpedantic as he is learned. With infinite charm and geniality Signor Biagi* recreates the daily life and mind of his city, half revealed through the shifting mists of half a dozen centuries. The material is al-

* "Men and Manners of Old Florence." By Guido Biagi. Chicago: A. C. McClurg & Co., 1909.

ways fresh, vivid and trustworthy. The point of view is always sound and stable, the tone always indulgent and urbane. It is like Florence herself speaking with such wisdom and serenity as only old people and old countries know, never lax or cheap, never fretful or vituperative. The reader feels to an extraordinary degree, from the thirteenth century to the nineteenth, the real life of real folk in the world of homely detail and domestic duty. The style assumes in places an odd and not displeasing naïveté—as is not infrequent in translated work—but it is easy always and grows only the more intimate. The pictures cover seven centuries; they are unusual, all; new because they are so old. The most novel of the essays is that on “Good Examples and Good Manners” of the fourteenth century; the most sustained in importance is the biography of Tullia of Arragon; but the most charming is the last of all, which records the changing of the old order and the passing of the last, kindly, ineffectual Grand-Dukes of Tuscany.

These Jesuit letters* and other memorials of devoted men under persecution, though published half as a pious task, no doubt, and half for special students, make pleasant reading for amateurs if taken in morsels like cheese. The long-dead writers are both less rancorous and less exalted than might have been expected. Either they were cautious correspondents or they have been rigidly edited. But they are gallant gentlemen for the most part, whether rehearsing such rather puerile miracles as that of the young lady who said her prayers in the garden during a shower and was not wet or sketching as good a prison interior as any in the contemporary novels; and always they are incredibly quaint and human. It is good to remember that men have lived so sober, staunch and self-effacing.

Any full consideration of the admirable historical work Mr. Trevelyan is doing on Garibaldi† must be reserved for the end of the series of vivid and absorbing volumes, or, at any rate, for the end of the year 1860 and the exploits of the splendid Thou-

* “Memoirs of Scottish Catholics during the Seventeenth and Eighteenth Centuries.” By William Forbes Leith, S. J. 2 vols. London and New York: Longmans, Green & Co., 1909.

† “Garibaldi and the Thousand.” By George Macaulay Trevelyan. London and New York: Longmans, Green & Co., 1909.